

THE
LIFE, DEATH
AND ACTIONS OF
THE MOST CHAST,

learned, and Religious Lady, the

Lady IANE GRAY, Daughter to
the Duke of SUFFOLKE.

CONTAINING
FOVRE PRINCIPALL

Discourses written with her
owne hands.

- { The first an Admonition to such as are weake
in FAITH:
The second a CATECHISME:
The third an exhortation to her SISTER:
And the last her words at her DEATH.

MATH. 5. 8.

Blessed are the pure in heart, for they shall see God.

London printed by G. Eld, for Iohn wright: and are to be
sold at his shop without Newgate, at the signe
of the Bible. 1615.

LIFE, DEATH
AND ACTIONS OF
THE MOST CHAST

Learned and Religious Lady, the
LADY OF THE PALACE
AND THE PALACE

CONTAINING
TO THE VICE
DISPOSSESSED WITH HER

The first edition of this work
is a rare
and a valuable
the first edition of this work
And the first edition of this work

The first edition of this work
is a rare and a valuable

The first edition of this work
is a rare and a valuable
at the first edition



THE LIFE, DEATH

and actions of the most chaste, learned and Religious Lady, the Lady *Iane Gray*, Daughter to the Duke of Suffolk: containing foure principall discourses written with her own hands; the first an admonition to such as are weake in Faith, the second a Catechisme, the third an exhortation to her Sister, and the last her words at her death.



Some worthy parcels of excellent Essays of the most famous to be imitated vertues, of that most admirable, wise, learned, and religious Lady, the Lady *Iane Gray*, Daughter to the Duke of Suffolke, and unfortunate wife of the Lord Guilford Dudley sonne to the duke of Northumberland, conning, in an old auncient Printed Copie, vnto my hands as it were halfe forgotten in the world, or like a curious monument whose well-carued figures, and rare architecture the dust and Cobwebs had iniuriously defaced: I could not, out of Charitie and Christian loue to a mirrour of such excellence, but with my best Art and industry polish and cleanse a perfection so Noble, Holy, and worthy all good mens imitations, and as it were to awaken the sleepe world from her fantastike Lethargie, to behold in that, which we call the weaker

The Life and Death

lere a strength matchlesse and invincible: At Saba that had
so oft heard the wisdom of Salomon, that ten thousand of
our Salomons may come now to be instructed at this Saba:
Briefely a Lady in all goodnes so perfect, that whosoeuer
could gaine but some part of her shadow, might haue to
nough in these latter daies to boast and ranke themselves
with the best that are called vertuous, so flatteringly are at-
tributes cast vpon the liuing, and so maliciously slander vpon
the dead.

To returne then to my discourse, you may by that which
hath been formerly spoke of her birth and marriage, Iudge
the greatnesse of her blood and place, both which were farre
ouer shined by her vertues as shall bee declared hereafter:
she was born in England, and there brought vp in learning,
and religion, with that prosperous and deuout painefulnesse,
that as seede cast vpon the best and most fruitfull ground
she brought forth her increase in such abundance of infinites,
that the least of her excellencies were impossible to bee cir-
cumscribed: for those wherof, that enery iudgement may
stand stedfast in the opinion of her perfection, I will here de-
liuer vnto you an Epistle of her owne printing, sent to an-
oble friend of hers in the Court of England, being in those
daies of persecution fallen from the truth of Gods holy
word for feare of the world, in which you shall find so much
learning, charitie, and diuine readings that by this one E-
pistle onely this princely Eagle may be truly discovered how
potent and unmatched the great substance of so rich a
vertue is.

An Epistle of the Lady *Iane Grayes* to a Noble friend
of hers newly falne from the Truth.

Soft as I call to minde (deare friend and chosen Bro-
ther) the dreadfull and fearefull sayings of God, that he
which layeth hold vpon the plow and looketh back againe,
is not meet for the kingdome of heauen. And on the other

of the Lady Jane Gray.

Woe to remember the comfortable words of our Saviour Christ, to all those that forsaking themselves do follow him: I cannot but marvel at thee, and lament thy case; that thou which sometimes wert the lively member of Christ, but now the deformed impe of the diuell; sometimes the beautifull temple of God, but now the stinking and filthy kenell of Satan; sometimes the blespotted spouse of thy Saviour, but now the vnchamefast paramour of Antichrist, sometimes my faithfull brother, but now a stranger & Apostata, yea sometimes a stout christian soldier, but now a cowardly runaway. So oft as I consider the threatnings and promises of the diuine Justice to all those which faithfully loue him: I cannot but speake to thee, yea rather cry out and exclaime against thee, thou seed of Satan, and not of Iuda, whom the Diuell hath deceined, the world hath beguiled, and desire of life hath subuerted, and made of a Christian an Infidell.

Wherefore hast thou taken vpon thee the Testament of the Lord in thy mouth: wherefore hast thou hitherto yelded thy body to the fire, and to the bloody hands of cruel tyrants: wherefore hast thou instructed others to be strong in Christ, when thou thy self dost now so horribly abuse the testament and Law of the Lord, when thou thy self preachedst (as it were not to steale) yet most abhominably stealest, not from men, but from God, and as a most hainous sacrilegious robber, robbest Christ thy redeemer of his right in his members thy body and thy soule; when thou thy self dost rather chuse to liue miserably (with shame) in this world, then to die gloriously and reigne in honoz with Christ, to the end of all eternitie, in whom even in death there is life beyond wish, beyond all expectation: And when I say thou thy self art most weake, thou oughtest to shew thy self most strong, for the strength of a fort is not knowne before the assault, but thou yeeldest (like a faint Captaine) thy hold before any battrey be brought against thee.

O wretched and unhappie man what art thou but dust and ashes, and wilt thou resist thy maker, that formed and fashioned

The Life, and Death

fashioned thee: wilt thou now forsake him that called thee from custome-gathering among the Romish Antichristians, to be an Embassado; and messenger of his eternall word; he that first framed thee, and since thy creation and birth preserved thee, nourished thee, and kept thee, yea and inspired thee with the spirit of knowledge (I cannot, I would I could say of grace) shall he not possesse thee, darest thou deliuer vp thy selfe to another, being not thine owne but his? How canst thou, having knowledge, or how darest thou neglect the lawe of the Lord, and follow the vaine traditions of men? And whereas thou hast been a publique professour of his Name, become now a defacer of his glorie.

I will not refuse the true God, and worship the invention of man, the golden Calfe, the whore of Babylon the Romish religion, the abominable Idol, the most wicked Masse: wilt thou torment againe, rent and teare the most precious bodie of our Saviour Christ with thy bodily and fleshly teeth, without the breaking whereof vpon the crosse, our sins and transgressions, could els no way be redeemed: wilt thou take vpon thee to offer by any sacrifice vnto God for our finnes, considering that Christ offered by himselfe (as St. Paul saith) vpon the Crosse, a liuely sacrifice once for all.

Can neither the punishment of the Israelites (which for their Idolatry so oft they receiued) moue thee; neither the terrible threatnings of the ancient Prophets stirre thee, nor the crosses of Gods owne mouth feare thee to honor any other God then him? wilt thou so regard him that spared not his deare and onely sonne for thee, so diminishing, yea utterly extinguishing his glorie, that thou wilt attribute the praise and honor to Idols, which haue mouths and speake not, eyes and see not, eares and yet heare not, which shall perish with them that made them: What saith the Prophet Baruck, where he reciteth the Epistle of Ieremie, written to the captiue Iewes, did he not forewarne them that in Babylon they should see Gods of Gold, Silver, Wood and Stone, bozne vpon mens shoulders to cause a feare vpon the Heathen: But
be

of the Lady *Jane Gray.*

be not you afraid of them (saith Ieremy) no; do as other doe: But when you see others worship them, say you in your hearts, It is thou (O Lord) that oughtest only to be worshipped: for as touching the timber of those Gods the Carpenter framed them, and polished them, yea gilded they be and laid over with silver and vaine things and cannot speake: he sheweth moreover, the abuse of their deckings, how the priests take off their ornaments, & apparelled their women therewithall: How she holdeth a Scepter, another a sword in his hand, and yet can they iudge in no matter, no; defend themselves, much lesse any other, from either hatred or murder, no; yet from gnawing wormes, dust, filth, or any other euill thing: these and such like words speaketh Ieremy vnto them, wherby he proueth them but vaine things, & no Gods, and at last hee concludeth thus; confounded bee those that worship them.

They were warned by Ieremie, and thou as Ieremie hast warned others, and art warned thy selfe by many Scriptures in many places.

God saith he is a tealous God, which will haue all hono^r, glo^{ry}, & worship giuen to him onely. And Christ saith in the fourth of Luke to Sathan which tempted him: euen to the same Sathan, the same Belzebub, the same Diuell which hath preuailed against thee: It is written (saith he) thou shalt honour the Lord thy God, and him onely shalt thou serue.

These and such like do prohibit thee, and all Christians to worship any other God then he which was before al worlds, and laid the foundations both of heauen and earth, and wilt thou hono^r a detestable Idol inuented by the popes of Rome, and the vncharitable colledge of politick Cardinals?

Christ offered by himselfe once for all, and wilt thou offer him by againe dayly at thy pleasure? But thou wilt say thou doest it for a good intent? Oh sinke of sinne! Oh child of perdition! canst thou dreame of any good intent therein, when thy conscience beareth thee witnes of the wrath of God promised against thee?

How

The Life and Death

How did Saul, who for that hee disobeyed the word of God for a good intent: was throwne from his worldly and temporal kingdome: shalt thou then which doest so deface Gods honour, and rob him of his right, inherit the eternall heavenly Kingdome? wilt thou for a good intent pluck Christ out of heaven, and make his death bolde, and deface the triumph of his crosse offering him by dayly? wilt thou either for feare of death, or hope of life, deny and refuse thy God, who enriched thy pouerty, healed thine infirmities, and yelded to this victory if thou wouldest haue kept it? doest thou not consider that the thyrd of life hangeth vpon him that made thee, who can (as his will is) either twine it hard to last the longer, or vntwine it againe to bryake the sooner? Doest thou not remember the saying of Dauid, a notable thing, which teacheth thee, a miserable wretch, in his 104. Psalm, where he saith, When thou takest away thy Spirit (O Lord) from men, they dye, and are turned againe to their dust, but when thou lettest thy breath go forth, they shall be made and thou shalt renew the face of the earth.

Remember the saying of Christ in his Gospel, whosoever seeketh to saue his life shall loose it, but whosoever will loose it for my sake shall finde it: And in an other place: Who so euer loueth Father or Mother aboue me, is not meet for me, for he that will be my Disciple, must forsake Father and Mother, and himself, and take vp his crosse and follow me: what crosse, the crosse of infamy and shame, of misery and pouerty, of affliction and persecution for his Names sake.

Let the oft falling of those heavenly bowes pierce thy stony heart, let the two edged sword of Gods holy word hew a sunder the knit-together sinewes of worldly respects, euen to the very marrow and life blood of thy carnall heart; that thou maist once againe forsake thy selfe, to inbrace Christ, and like as good subjects will not refuse to hazard all in the defence of their earthly and temporall Souerayns, so be not like a white lyuerd milke-sop from thy standard, whereby thy chiefe Captaine Christ hath placed thee in a noble aray of
this

of the Lady Jane Gray.

his life: Viriliter ago: confortetur cor tuum & sustine dominum, fight manfully, come life, come death, the quarrell is Gods, and undoubtedly the victorie is ours.

But thou wilt say I will not breake vnitie: What? Not the vnitie of Sathan and his members, not the vnitie of darkness, the agreement of Antichrist, and his adherents; nay then thou deceivest thy selfe with fond imaginations of such an vnitie as is amongst the enemies of Christ: were not the false Prophets in an vnitie: were not Iosephs brethren, Iacobs sons, in an vnitie: were not the Heathen as the Amelechites, the Phereis and Iebusites in an vnitie: I keepe no order but looke rather to my matter: were not the Scribes and Pharisees in an vnitie: doth not King David testifie, conveniunt in unum adversus Dominum, yea theeves and murderers, conspirators and Traytors haue their vnitie.

Marke my deare friend (yea friend if thou beest not Gods enemy,) there is no vnitie but when Christ knitteth the knot amongst such as be his, yea bee you well assured that where his truth is resident, there it is verified, that he saith: Non veni mittere pacem in terram sed gladium, that is, Christ came to set one against another: the Sonne against the Father, the Daughter against the Mother: Deceive not thy selfe therfore with the glistering & glorious name of vnitie, for Antichrist hath his vnitie, yet not in deed, but in name, for the agreement of euill men is not an vnitie, but a conspiracie.

Thou hast heard some threatnings, some curses, and some admonishments of the Scriptures to those which loue themselves aboue Christ.

Thou hast heard also the sharp and biting words to those who deny him for sake of life, saith hee not, that hee which denieth mee before men, I will deny him before my Father which is in heauen: And to the same effect writeth St. Paul in the 6. to the Hebrewes, saying, It is impossible, that they which haue been once lightened, and haue tasted of the heavenly gift of grace, and beene made partakers of the Holy Ghost, & haue relished of the pure word of God, if they fall

The Life and Death

and slide away, it is impossible that they should bee renewed againe by repentance, crucifying againe to themselves the Son of God, and making him as it were a mocking-stock, or gaud of their fancies. And againe (saith he) If we shall willingly sin after we haue received the knowledge of the truth, there is no oblation left for sin, but the terrible expectation of Iudgement and fire which shall deuour the aduersaries. Thus **S.** Paul writeth, and thus thou readest; and dost thou not quake and tremble well, if these terrible and thundering alarms cannot stir thee to arise and cleane vnto Christ, and forsake the world, yet let the sweet consolations and promises of the Scriptures: let the examples of Christ and his Apostles, both Martyrs and Confessors encourage thee to take faster hold by Christ. Hearken what he saith againe in his holy Gospel; Blessed are you when men reuile you, and persecute you for my sake, reioyce and bee glad, for great is your reward in heauen, for so persecuted they the Prophets before you.

Heare what Esay saith; Feare not the curse of men, be not affraid of their blasphemies and reuilings, for Wormes and Mothes shall eat them yplike cloath and wooll, but my righteousness shall endure for euer, and my saving health from Generation to Generation: What art thou then (saith he) that fearest a mortall man, the Child of a man, which fadeth away as doth the flower, and forgettest the Lord that made thee, that spread out the heauens like a curtaine, and laid the foundations of the earth so sure, that they can not be remooued: I am the Lord thy God, which maketh the Sea to rage, and to be full, who is the Lord of Hosts; I shall put my word in thy mouth, and defend thee with the turning of a hand. And our Saviour Christ saith to his Disciples: They shall accuse you, and bring you before the Princes and Rulers for my name sake; and some of you they shall persecute and kill: But feare you not (saith he) neither care you not what you shall say, for it is my Spirit that speaketh in you, the hand of the highest shall defend you, for the haire of you

of the Lady *Lane Gray*.

your heads are numbred, and none of them shall perish. I have laid vp treasure for you (saith he.) where no theefe can steale, nor Moth corrupt, and happy are you if you endure to the end. Feare not them (saith Christ) which haue power ouer the body onely, but feare him that hath power both ouer the body and the Soule; The world loueth her owne, and if you were of the world the world would loue you, but you are mine, and therefore the world doth hate you.

Let these and such like consolations out of the scriptures, strengthen you to God-ward: let not the examples of holie men and women goe out of your mind, as that of Daniel, and the rest of the Prophets; of the three Children of Eleazarus, that constant Father; the Machabees Children, that of Peter, Paul, Stephen, and other Apostles and holy Martyrs, in the beginning and infancy of the Church; as of god Simeon Arch-bishop of Melonia and Zetrophons, with infinite others, vnder Sapor the King of the Persians and Indians, who contemned all torments deuised by the Tyrants for their seruants sake.

Returne, returne againe for honour and merities sake into the way of Christ Iesus, and as becommeth a faithfull soldier, put on that Armour which Paul teacheth to be most necessary for a Christian man, and about all things, take to you the Shield of Faith.

And be you most deuoutly prouoked by Christs owne example, to withstand the deuill, to forsake the world, and to become a true and faithfull member of his mysticall body, who spared not his owne flesh for our sinnes. Throw down the selfe with the feare of his threatned vengeance for this so great and heynous offence of Apostacy, and comfort your selfe on the other part with the mercy, blood, and promises of him that is ready to turne to you whensoever you turne to him: disdaine not to come againe with the lost son, seeing you haue so wanted to him: be not ashamed to turne againe with him from the swill of strangers, to the delicacies of the most benigne & louing father, acknowledging that you haue

The Life and Death

sinnes against heauen & earth, against heauen by staining his glorious name, and causing his most sincere and pure word to be euill spoken of through you, against earth by offending your so many weak Bretheren to whom you haue been a stumbling block through your subdaine sliding.

Be not ashamed to come againe with Mary, and to weep bitterly with Peter, not only with shedding of teares out of your bodily eyes but also pouring out the Creames of your heart, to wash away, out of the sight of God, the filth and mire of your offense. Be not ashamed to say with the Publican, Lord be mercifull vnto mee a sinner: Remember the horrible history of Iulian of old, and the lamentable case of Francis Spira of late, whose remembrance me thinketh should be yet so Greene to your memory, that being a thing of our time, you should feare the like inconuenience, seeing that you are fales into the like offence. Last of all, let the liuely remembrance of the last day be alwayes before your eyes, remembering the terror that such shall bee in at that time, with the Runnagates and Fugitives from Christ, which setting more by the world then by heauen, more by their life then by him that gaue them their life, more by the vanity of a painefull booke, then by the perill assurance of eternal saluation, did shrink; yea, did cleane fall away from him that neuer forsooke them. And contrariwise, the insupportable hopes prepared for them, which feared no perill nor dreading death, haue manfullie fought, and victoriously triumphed ouer all power of darknesse; ouer Hell, Death, and Damnation, through their most redoubted Captaine IESVS CHRIST our Saviour, who euen now stretcheth out his Armes to receiue you, ready to fall vpon your necke, and kisse you: and last of all, to feast you with the dainties and delicacies of his owne most pretious blood, which vndoubtedly, if it might stand with his determinate purpose, hee would not let to shed againe, rather then you should bee lost: To whom with the Father and the

Holy

of the Lady *Jane Gray.*

Holy Ghost, bee all honoz, praise and glozy everlastingly.
Amen.

Yours if you be Christs:

Postscript.

Jane Gray.

Be constant, be constant, feare not for paine,
Christ hath deliuer'd thee, and heauen is thy gaine.

I. G.

THus having read her owne words, penned by her owne hand, and wyped well the depth and greatnesse of her most charitable demotion, her pregnant and rare knowledge in the Woorke of God, her swete ellocution in the scholler-like connecture and marriage of the best words and phzases together: who can haue that possible dulnesse of spirit in him, as not to conclude and beleue that her birth, her education, and all the naturall inclinations of her own spirits were futable & agræing with that best goodnes, which (howe seldome extant) yet is ouer expected in all noble personages, for indeed Ventry it selfe is but vertue, and all dignity added to Ventry doth but as it were baptize it with a more renowned Title of the most excellent vertue; in which stile this Lable might take a large boast, and instead of *Cæsars veni, vidi, vici*; Of her may be said, she was Noble, Chast, and Religious: But some (ouer curious to examine goodnesse) may reply vnto me, that her honour was her Ancestors, and not the worke of her fundamentall institution, & therefore not altogether so glorious: that her sober and chaste life was either a singular giift from aboue, or a tormenting feare of the shame of this world, continually stirred vp in her blood, through the discourse of readings or examples; and that her religion being traduced from the instructions of her first Parents, and seconded by the learned Admonitions of them of the same opinion: her minde, as it were, being utterly vnacquainted with any other contrary Argument,

The Life and Death

but enter smothered by and kept close in one path onely, that it was no great worke either of warraile or mistery, that she continued either in good, constant, or violent in the heate of her zealousnesse, whereas if shee had heard the continuall temptations of the aduersarie, and beens enforced to haue held a long battell with men, esteemed profound in a quite opposite opinion, or had beens burthened with the heauy and tyrannous yokes of authority, which by intollerable afflictions would haue not onely threatned the bending, but the breaking of her heart and bowels, if shee had not yielded to the will of their opinions, then for her bravery to haue held out such a weery sledge, and with a settled constancy to haue undergone and triumphed in such a Christian warfare, had not onely beens memorizable, but rare, matchlesse, and renowned.

To let passe the two first suggestions, being sleight, and not worthy the labour of any serious Pen, because no doubt ought to be made where there is a probable assurance: and to come to this last inference touching her temptations, being so great and heauy, that they came neare to the point of Martyrdom: you shall vnderstand, that after her most vnfortunate marriage, and the vnder befallures almost of her name and honours; others ambitions hauing embarqued her into those rough tomes, which of necessity must swallow her (as you may at large read in the whole story of our Chronicles) diuers learned Romish Catholikes, and euen those which were of the best fame and reputation, were sent vnto her to dissuade her from that true profession of the Gospel, which from her cradle she had euer held, each strining, by art, by flattery, by threatnings, by promises of life, or what else might moue most in the bosome of a weak woman, who should become master of so great and worthy a prize, but all their labours were bottlesse: for she had art to confound their art, wisdom to withstand their flatteries, resolution aboue their menaces, and such a true knowledge of life, that death was to her no other then a most familiar

of the Lady *Jane Gray.*

familiar acquaintances: In the end a deepe read Divine called *M. Feckenham*, then Chaplaine to Queene Mary, was sent vnto her about some foure dayes befoze her death, who had with her a long and tedious disputation, but as the rest found him selfe in all holy gifts so short of her excellence, that he acknowledged himselfe fitter to bee her Disciple, then Teacher: And ther vpon humbly besought her to deliuer vnto him some brieft summe of her Faith, which hee might hereafter keepe, and as a faithfull witness publish to the world; to which she willingly condescended, and had him boldly question her in what points of religion so euer it pleased him, and she would giue her faithfull and beleeuing answer, such as shee would euer bee ready to seale with her dearest blood: The summe of which conference you shall heere read as it was written with her own hand, and her name subscribed therevnto, as followeth.

A conference Dialogue-wise held betweene the Lady
Jane Dudley and *M. Feckenham*, foure dayes
before her Death, touching her Faith
and Religion

Feck. **V**hat thing is required in a Christian?
Jane. To beleue in God the Father, in God the
Sonne, in God the Holy Ghost, thre persons and one
God.

Feck. Is there nothing else required in a Christian, but
to beleue in God?

Jane. Yes: We must beleue in him, wee must loue him,
with all our heart, with all our soule, and all our minde, and
our Neighbour as our selfe.

Feck. Why then Faith iustifieth not, no; saueth not?

Jane. Yes verily, Faith (as *S. Paul* saith) onely iustifieth.

Feck. Why *S. Paul* saith, if I haue all the Faith of the
world, without loue, it is nothing.

Jane. True it is, so; how can I loue him I trust not,

The Life and Death

or how can I trust in him whom I love not; Faith & Love
ever agree together, and yet Love is comprehended in
Faith.

Feck. How shall we love our Neighbour?

Iane To love our Neighbour, is to feed the hungry, clothe
the naked, and to give drinke to the thirsty, and to do to him
as we would doe to our selues.

Feck. Why then it is necessarie to saluation to doe good
workes, and it is not sufficient to beleue?

Iane I deny that I affirme that faith onely saueth: But
it is met for all Christians, in token that they followe their
Master Christ, to doe good workes: yet may we not say, nor
in any wise beleue, that they profit to saluation: for although
we haue done all that we can, yet wee are vnprofitable ser-
uants, and the faith we haue onely in Christs blood, and his
merits saueth.

Feck. How many Sacraments are there?

Iane Two: the one the Sacrament of Baptisme, and the
other the Sacrament of the Lords Supper.

Feck. No, there be seuen Sacraments.

Iane By what Scripture finde you that.

Feck. Well wee will talke of that hereafter: But what
what is signified by your two Sacraments.

Iane By the Sacrament of Baptisme I am washed with
Water, and regenerated in the Spirit, and that washing
is a token to mee that I am the Child of God: The Sa-
crament of the Lords Supper is offered vnto me as a sure
Seale and Testimonie, that I am, by the blood of Christ
which hee shed for me on the Crosse, made partaker of the
everlasting Kingdome.

Feck. Why what doe you receiue in that bread, doe you
not receiue the very body and blood of Christ?

Iane No surely. I doe not beleue so. I thinke at that
Supper I receiue neither flesh nor blood, but onely Bread
and Wine, the which bread when it is broken, and the wine
when it is drunke, putteth mee in minde how that for my
sinner

of the Lady Iane Cray.

sinnes the body of Christ was broken, and his blood shed on the crosse, and with that bread and wine I receiue the benefits which came by breaking of his body, and by the shedding of his blood on the Crosse for my sinnes.

Feck. Why but (Madame) doth not Christ speake these words: Take, eate, this is my body: can you require any plainer words: doth he not say, that it is his body?

Iane. I grant he saith so; and so he saith likewise in other places, I am the Wine, I am the Doze; it bring onely but a figuratiue borrowed speech: Doth not St. Paul say that he calleth those things which are not as though they were: God forbid, that I should say that I eate the very naturall body and blood of Christ: For then either I should plucke away my Redemption; or confesse that it were two bodies, or two Christs: two bodies, the one body was tormented on the Crosse, and then if they did eate another body, how absurd: againe if his body was eaten really, then it was not broken vpon the Crosse, or if it were broken vpon the Crosse (as it is doubtlesse) then it was not eaten of his Disciples.

Feck. Why is it not as possible that Christ by his power could make his body both to be eaten and broken, as to bee borne of a woman without the seed of man, and as to walk on the Sea hauing a body, and other such like miracles which he wrought by his power onely.

Iane. Yes verily, if God would haue done at his last supper any miracle, he might haue done so: but I say he minded not intended no worke of miracle, but onely to breake his body, and shed his blood on the Crosse for our sinnes. But I beseech you answere me to this one question: where was Christ when he said: Take, eate, this is my body: was not he at the Table, when he said so hee was at that time aliue, and suffered not till the next day? Well, what toke hee but bread? And what broke hee but bread? And what gaue hee but bread? Looke what hee tooke hee brake, and looke what hee brake hee gaue, and looke what hee gaue that did they eate, and yet all this while hee himselfe was at
Supper

The Life and Death

Supper before his Disciples, or else they were deceived.

Feck. You ground your Faith upon such Authors as say and vsay, both with a breath, and not upon the Church, to whom you ought to give credit.

Iane. No, I ground my Faith upon Gods word, and not upon the Church: for if the Church bee a good Church, the faith of the Church must bee tryed by Gods word, and not Gods word by the church, neither yet my faith: Shall I beleue the church because of antiquitie? or Shall I give credit to that church which taketh away from mee a full halfe part of the Lords Supper, and will let no lay-man receive it in both kinds, but the Priests only themselves, which thing if they deny to be, they deny be part of our saluation: And I say that it is an euill and no good Church, and not the spouse of Christ, but the spouse of the Diuell, which altereth the Lords Supper, and both taketh from it, and addeth to it: As that Church I say God wil adde plagues, and from that Church will he take their part out of the Book of Life: you may learne of S. Paul, how hee did administer it to the Corinthians in both kinds, which since your Church refuseth, Shall I beleue it, God forbid.

Feck. That was done by the wisdome of the Church, & to a most good intent to avoid an heresie, which then sprung in it.

Iane. But the Church must not alter Gods wil and ordinances for the colour or glosse of a good intent, it was the error of King Saul, and he not onely reaped a curse, but perished thereby, as it is euident in the Holy Scriptures.

To this M^r. Feckenham gaue me a long, tedious, yet eloquent reply, vsing many strong and Logicall perswasions, to compell me to haue leaned to their Church, but my Faith had armed my Resolution to withstand any assault that words could then be against mee: And many other Articles of Religion we reasoned, but these formerly rehearsed were the chiefest and most effectuall. Subscribed Iane Dudley.

The last and ending argument between the Lady Iane and M^r. Feckenham was held in the tower publicquely, be-
foze

of the Lady Jane Gray.

for divers worthy and noble personages, in all which she
boast her selfe with such a modest humilitie, yet so honoura-
bly stood in all things, which either concerned her God &
her religion, that she ranisht and stole vnto her, all the
hearts of her auditors, while M^r. Feckenam lost much of
that good opinion of his learning, which so merly for a long
time he had intoyed: insomuch, that finding his own weak-
nes & his much disability to refell her truths with his scho-
lasticall fallacies he grew into a little choller, and fled vnto
her some immodest speeches most vnsubstantiable for his grauity,
to which only her smiles and patience gaue answer, and a-
mongst the rest comming to take his leaue of her, he said,
Goddame I am sorry for you and your obstinacy, and now I
am assured you and I shall neuer meete againe, it is most
true for that we shall neuer meete againe except God turne
your heart, for I am vndoubtedly assured that vnlesse
you repent and turne to God, you are in a sad and despe-
rate case, and I pray to God in the bowells of his mercy fo-
r you his holy spirit, for he hath giuen you his great
gift of vnderstanding, if it please him to open the eyes of your
heart to his truth, but at these wordes he rudely departed
without further answer, while the Sainthe-like Lady with-
drew herselfe into her private bedchamber, where she be-
solued her selfe in most deuout prayer, till the night before
her death, at what time she took a faire new Testament in
Greek, on which after she had read a while, offering to close
vp the booke she found in the end thereof some few leaues of
cleane paper bntwizzen, which as it were awaking and
incytting her zeale to some good and charitable office, she
took penne and inke and in those wast leaues wrote a most
Godly and learned exhortation. which as soone as shee had
finisshed it, she closed vp the booke and deliuered it to her
seruant to beare vnto her Sister the Lady Katherine, as the
last token of her lone and remembrance, which was with
great diligence performed. The tenor of the exhortation
was this which followeth.

The Life and Death

An exhortation written by the Lady Jane Dudley, the night before her death in the end of the new Testament, in Greeke, which shee sent to her Sister, the Lady Katherine Gray.

I haue heere sent you (my deare Sister Katherine) a booke, which although it be not outwardly trimmed with gold; or the curious imbroderie of the artful & needles, yet inwardly it is moze worth then all the precious mynes which the vast world can boast of: It is the booke (my ony best and best loved Sister) of the Law of the Lord: It is the Testament and last Will, which hee bequeathed vnto vs wretches and wretched sinners, which shall leade you to the path of eternall ioy: And if you with a good minde reade it, and with an earnest desire follow it, no doubt it shall bring you to an immortall and everlasting life: It will teach you to liue, and learne you to dye: It shall win you moze, and endow you with greater felicitie, then you should haue gained by the possession of our wofull fathers lands: for as if God had prospered him, you should haue inherited his honours and Manors, so if you apply diligently this booke, seeing to direct your life according to the rule of the same, you shall be an inheritor of such riches, as neither the couetous shall withdraue from you, neither the theefe shall steale, neither yet the moathes corrupt: desire with David (my best Sister) to vnderstand the Law of the Lord your God, liue still to dye, that you by death may purchase eternall life, and trust not that the tendernesse of your age shall lengthen your life: for vnto God, when hee calleth, all howers, times and seasons are alike, and blessed are they whose lampes are furnished when he commeth, for as soone will the Lord be glorified in the yong as in the old.

My good Sister once againe moze let mee intreat thee to learne to dye, deny the world, desie the Diuell, and despise the flesh, and delight your selfe onely in the Lord: be peni-

of the Lady *Jane Gray.*

sent for your finnes, and yet dispayre not: be strong in faith, yet presume not, and desire with *S. Paul*, to bee dissolued, & to be with *Christ*, with whom, even in death there is life.

Be like the good servant, and even at midnight be waking, least when death cometh and stealeth upon you, like a thiefe in the night, you be with the servants of darknes found sleeping, and least for lack of Oyle you be found like the five foolish Virgins, or like him that had not on the wedding Garment, and then you be cast into darknes, or banisht from the marriage: Reioyce in *Christ*, as I trust you doe, and seeing you have the name of a *Christian*, as neare as you can follow the steps, and be a true imitator of your Master *Christ Jesus*, and take by your Crosse, lay your finnes on his back, and alwaies embrace him.

Now as touching my Death, reioyce as I doe (my dearest Sister) that I shall be deliuered of this corruption, and put on incorruption: For I am assured that I shall, for losing of a mortall life, winne one that is immortall, ioyfull and enerlasting: the which I pray *God* grant you in his most blessed holwer, and send you his all-sauing grace to line in his feare, and to dye in the true *Christian* Faith: From which in *Gods* Name I exhort you that you neuer swarue, neither so hope of life, nor feare of death: for if you will deny his truth, to giue length to a weary and corrupt breath, *God* himselfe will deny you, and by vengeance make short what you by your soules losse would prolong: But if you will cleaue to him, hee will stretch forth your dayes to an vncircumscribed comfort, and to his owne glorie: To the which glorie *God* bring mee now, and you hereafter, when it shall please him to call you: Farewell once againe (my beloued Sister) and put your onely trust in *God* who onely must help you. Amen.

Your louing Sister.

Jane Dudley.

After

The Life and Death

After the Lady Iane had finished this exhortation to her sister, and sent it away by her servant, there came unto her two Bishops and other learned Doctors, who likewise held with her more then two howers conference, striving with all their powers to haue drawne her to haue dyed in the obedience of their Church and fellowship, but found themselves infinitely deceived: for her faith beeing built vpon the rock of Christ, was by no worldly perswasion or comfort to bee either mooued or shaken, so that after the expence of time and the losse of much speech, they left her (as they sayd) a lost and forsaken member, but shee, as before, prayed for them, and with a most charitable patience endured their worst censures.

The next day she was called downe to goe to the place of execution, to which shee had prepared her selfe with more diligence then either the malice of her aduersaries could desire or the vigilance of any officer for the discharge of his duty expect, and being come downe & deliuered into the hands of the Sheriffes, they might behold in her a countenance so grauely settled with all modest and comely resolution, that not the least hap or mote either of feare or griefe could be perceined to proceed either out of her speech or motions, but like a demure body, going to bee vntied to her hearts best and longest beloued: so shee with all the beames of a well mixt and tempered alacrity, rather instructing patience how it should suffer, then being by patience any way able to endure the travell of so greivous a Iourney, with this blessed and modest boldnes of spirit vnpaunted and vnaltered, she went towards the scaffold, till whether through the mallice of some great aduersary or the indiscretion of the officers (but the latter is more credible,) shee incountred vpon the way (as shee went) the headlesse trunkes of her new dead Lord and Husband the Lord Guilford Dudley, at that instant returning from the Scaffold to the Tower to bee buried, this spectacle a little startled her, and many teares were seene to descend and fall vpon her cheekes, which
her

of the Lady *Jane Gray.*

her silence and great heart soone dyed, and beeing now come vpon the Scaffold, after reuerence done to the Lordes and others in Commission, (turning her selfe round about to the people) shee spake these wordes as followeth.

The Lady *Jane Dudley*'s words vpon the Scaffold before her death.

My Lordes, and you good Christian people, which come to see me dye; I am vnder a law, and by that law (as a neuer erring Judge) I am condemned to dye: not for any thing I haue offended the Quēns Maiesty, for I will wash my hands guilties thereof, and deliuer to my God a soule as pure from such trespass, as innocence from iniustice, but onely for that I consented to the thing which I was enforced vnto, constraint making the law beleue I did that which I neuer vnderstood: notwithstanding, I haue offended almighty God in that I haue folloved ouer-much the lust of mine owne flesh and the pleasures of this weyched world, neither haue I liued according to the knowledge that God hath giuen me, for which cause God hath appoynted vnto me this kind of death, and that most woorthily, according to my deserts, how bee it I thanke him hartly that he hath giuen me time to repent my sinnes heere in this world, and to reconcile my selfe to my redeemer, whom my former vanities haue in a great measure displeased. Wherefore (my Lordes, and all you good Christian people) I must earnestly desire you all to pray with me and for mee whilst I am yet alive, that God of his infinite goodnesse and mercy, will forgive mee my sinnes how numberlesse and grieuous soener against him: And I beseech you all to beare mee witnesse that I heere dye a true christian woman, professing & auouching from my soule & I trust

The Life and Death.

first to be saved by the blood, passion, and merits of Jesus
Christ my saviour only, and by none other means, cast-
ing farre behinde mee all the workes and merits of mine
owne actions, as things so farre short of the true dutie I
owe, that I quake to thinke how much they may stand by
against me. And now I pray you all pray for mee, and with
me, and at those words she repeated the Psalm of Mis-
ere mei which done she said, Lord save my soule which
now I commend into thy hands, and so with all

meeknesse of spirit, and a Saint-like pa-
tience, she prepared her selfe to
the blocke.

FINIS.

